Coosa River Baptist Association

v. 1. 1850
v. 2. 1852
v. 3. 1853
v. 4. 1854
v. 5. 1855
v. 6. 1856
v. 7. 1858
v. 8. 1859
v. 9. 1860
v. 10. 1861
v. 11. 1866
v. 12. 1869
v. 13. 1870
v. 14. 1872
v. 15. 1874
v. 16. 1875
v. 17. 1877
v. 18. 1878
v. 19. 1879
v. 20. 1880
v. 21. 1881
v. 22. 1882

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MINUTES

—OF THE—

Forty-First Annual Meeting

—OF THE—

COOSA RIVER

Baptist Association,

—HELD WITH THE—

Mt. Zion Baptist Church, Alexandria, Ala.

September 18th, 19th, 20th and 21st, 1874.

JACKSONVILLE, ALA:

JACKSONVILLE REPULICAN PRINT.

1874.

OFFICERS.

MODERATOR, - - - - - - - - - - - - E. T. SMYTH,
CLERK, - - - - - - - - - - - - - - GRAVES RENFROE.
TREASURER, - - - - - - - - - - - J. K. ELLIOTT.

Committees of the Association.

Foreign Missions.

Jas. Crook,
T. P. Gwin,
G. B. Douthit.

Family Religion.

Jas. Headen,
W. Wilkes,
D. B. Oden.

Home Missions.

Ed. J. Dean,
J. J. D. Renfroe,
A. Williams.

Sabbath Schools.

Jas. E. Welch,
S. Henderson,
C. R. Cross.

Education.

A. B. Goodhue,
W. R. Stone,
J. K. Elliott.

Temperance.

J. M. Kidd,
W. W. Kidd,
A. M. Posey.

Executive.

C. R. Cross,
Jas. Headen,
W. R. Stone,
J. H. Joiner,
John Henderson.

Provisional.

Jas. Headen,
C. R. Cross,
B. M. Fluker,
J. B. Mynatt,
A. W. Bell.

Trustees Indigent Ministers Fund.

J. K. Elliott,
W. R. Stone,
Jas. Headen,
J. M. Kidd,
Thos. W. Curry.

MINUTES.

Alexandria Ala., Sept. 18th, 1874,
Friday, 11, o'clock, A. M.

In accordance with appointment, the Delegates to the Coosa River Baptist Association assembled with the Mount Zion Baptist Church, and the hour was consumed in devotional exercises, and the delivery of the Introductory Sermon by Rev. W. Wilkes. Text—Rev. 6th ch. 17th verse. The Association then adjourned for dinner.

1. P. M. In pursuance of adjournment, the Association assembled, was called to order by Rev. W W Kidd, Moderator of the last annual Association, and after singing and prayer by Rev. S. G. Jenkins, proceeded to business.

At the call of the roll of the churches, the letters were presented, read by brethren Abner Williams and Ed. J. Dean, and delegates names enrolled as follows: (Churches joining us this session are here enrolled for convenience.)

FIRST DISTRICT.

Cold Water—J. T. Comber, B. Murphy, T. Leslie.
Sulphur Springs—G. Mynatt, E. Martin, F. Crow.
Antioch—S. G. Jenkins, F. W. Smith, E. Adderholt.
Salem—W. C. Mynatt, J. B. Mynatt.
Oxford—E. T. Smyth, T. P. Gwin, Abner Williams.
Jacksonville—G. B. Douthit, S. W. Crook.
Mount Zion, (Calhoun co.)—E. J. Dean, A. J. Nunnelley, D. F. Weaver.
Oak Bowery—(Rec'd this year.) E. V. Weaver, Wm. York, W. K. Mynatt.
Cane Creek—(" " ") B. Nunnelley, T. H. Clemens, G. W. Loyd.
Munford—(" " ") A. W. McCain, Robert Cannon, M. H. Hansard.

SECOND DISTRICT:

Blue Eye—Not represented.
Talladega—J. J. D. Renfroe, W. R. Stone, G. Renfroe.
Ferryville—R. M. Perry, Maj. J. D. Truss.
Refuge—W. M. Hall.
Pleasant Grove—Wiley Ogletree, George R. Newsome.
Alpine—S. Henderson, James Headen, James E. Welch.
Hephzibah—John M. Mills, C. R. Cross.

THIRD DISTRICT:

Fort Williams—W. Wilkes.
Tallassehatchie—H. D. Moore, James M. Sherrill.
Childersburg—D. B. Oden.
Mount Zion, (Talladega co.)—By Letter.
Rocky Mount—A. J. Barnet, J. J. Morris, W. E. Luker.

FOURTH DISTRICT:

Shiloh—M. Rowe.
Big Spring—E. V. Caldwell, A. J. Martin, H. A. Singleton
Spring Creek—W. W. Kidd
Macedonia—A. M. Posey.
Coosa Valley—Funds, but no delegation.

After the enrollment of delegates' names, the body engaged in prayer for the churches, conducted by Eld. E. Martin. The Moderator then announced that the next business in order would be the election of officers of the Association for the ensuing year; whereupon brethren Collins and Davis were appointed Tellers, to supervise the election of officers. After a short time had elapsed, the Tellers reported "that Brother E. T. Smyth had been elected Moderator of the Association, Graves Renfroe, Clerk, and J. K. Elliott, Treasurer."

Brother Smyth in a few remarks accepted the position.

Rules of Decorum were read.

Called for churches desiring to unite with this Association, when the following churches responded: Oak Bowery and Cane Creek with letter of dismission from the Ten Islands Association, and Munford, a newly constituted church, and the hand of fellowship extended to their respective delegates by the Moderator. (Their names appear in the list of delegates.)

On motion, visiting ministers were invited to seats.

Brother Renfroe was recognized as President STATE S. S. BOARD, and allowed at a proper time, to address the Association upon matters relating to the Board.

The following resolution introduced by Dr. Henderson was adopted unanimously:

Resolved, That our Constitution be so amended as to admit delegates upon the following basis: Each church of fifty members or less shall have three delegates; and one delegate for each twenty-five or fractional twenty-five over fifty.

The Association then adjourned until 9 o'clock Saturday morning, with prayer by Bro. Davis.

Friday, 8, A. M.,—Preaching at M. E. Church by Elder R. M. Perry—*Theme—Christian Inactivity.*

Saturday, 9, A. M. Association assembled—prayer by Dr. Winkler.

On motion, Bro. Renfroe, Rev. Drs. E. T. Winkler, and L. T. Tichenor were recognized in their official capacity, the former as Representative of the *Alabama Baptist*, *Howard College*, and the *Home Mission Board*, located at Marion, Ala., the latter as President *State Agricultural* and *Mechanical College*, at Auburn, Ala.

Called for correspondence. W. O. Jenkins was received as correspondent of the Boiling Spring Association. W. T. Davis and G. B. Jenkins presented letter and were received as messengers from Carey Association.

On motion, Eld. Jesse A. Collins was recognized as a correspondent of the Cahaba Valley Association. S. G. McClelen, John Glenn, and W. H. Anderson presented themselves and were received as delegates from the Ten Islands Association.

Returned messengers of correspondence to the Boiling Spring Assoc'n, S. G. Jenkins, E. T. Smyth, F. W. Smyth; *Carey*—S. G. Jenkins, S. Henderson, J. J. D. Renfroe; *Cahaba Valley*, A. M. Posey, R. M. Perry, W. C. Mynatt; *Ten Islands*, S. G, Jenkins, T. P. Gwin, A. G. Nunnelley, G. B. Douthit, E. Martin, Ed. J. Dean; *Shelby*, E. V. Caldwell, T. J. Martin; *Central*, R. M. Perry.

Appointed delegates to the Alabama Baptist State Convention to be held in Marion 13th November, proximo—S. Henderson, S. G. Jenkins, C. R. Cross, W. C. Mynatt, James Headen, John M. Crook, T. P. Gwin, M. H. Hansard. Any member of this Association being present at the State Convention is authorized to represent this Association.

Bro. Smith, (Dr. Henderson in the chair) chairman of the committee on Foreign Missions, reported; and after remarks by brethren Jenkins, Renfroe and Headen, and amendment, was adopted as follows:

Report of the Committee on Foreign Missions.

God is not dependent on us for the support of the Gospel. He might have published his Gospel to every creature without our aid. He might have made his angels, in another sense "ministering spirits sent forth to minister to the heirs of salvation." He does not ask us to do this work or that because of any dependence on us. Our Savior did not say "Go ye into all the world and preach the gospel to every creature," simply because he was dependent upon his people to do that work. Whatever necessity there is of our agency He has purposely laid, in the present arrangement of things, for our good. His benevolence could have reached its object without our concurrence if it had not made us also its object, and formed the design of blessing us in its course, by enlisting us as workers together with Him. He knew that it was "more blessed to give than to receive." The people that are perishing however, in a foreign land, for lack of the gospel, will continue to perish, until christian men convey to them the light of life. God will not lay this work on men for wise reasons, and then send down angels to take it out of their hands. God's plan of saving the heathen, through human instrumentality, and at the same time bringing the hearts of christians up to higher elevations and habits of benevolence appears on every page of the gospel history. The heathen are not lost because a Savior is not provided for them. "God so loved the world that he gave his only begotten Son," to die for them. The preaching of the Cross is "the power of God and the wisdom of God," both to the Jew and the Greek. Facts show, that in every nation, however barbarous and degraded, the Gospel of Jesus has power to convert, purify, elevate and save. These facts are irresistable. Neither are the heathen lost because the ocean separating them is rarely passed. For the sake of gain, men can visit the most distant and sultry climes. The Atlantic ocean no longer separates you from Africa, nor the Pacific from China. The amount of intercourse between the seekers of wealth from christian lands and almost every heathen country, is absolutely im-

mense. If Christ, then, has committed to the church the work of evangelizing and saving the world, (instrumentally,) and has placed in its hands means efficient, if properly used, why then are the heathen left to perish? We answer, there is a lack of earnestness in the church in the work of the world's conversion. No very great and conspicuous blessing can be expected to attend the labors of missionaries, till the church begins to pray, give and go, according to her ability. If christians would engage in earnest, pray with fervency and faith, and prove their zeal by giving of their means as the Lord hath prospered them, and then going when need be, the "heathen would be given to them for an inheritance, and the uttermost parts of the earth for a possession."

E. T. SMYTH, Chairman.

On motion 2 P. M. was appointed a special hour for the consideration of the S. S. question.

Bro. Ed. J. Dean, Chairman committee on Education, submitted their report, which, after remarks by brethren Winkler, Henderson, Collins, Renfroe and Tichenor, and amendment, was adopted.

Report of the Committee on Education.

Feeling unable to advance any new ideas on this great and important subject, your committee will only venture to offer a few thoughts, some of which may possibly prove suggestive of ways and means by which the work of education may be advanced, even by those who never have, and never will keep a school.

The multiplication of Books, and especially school books has been, in one sense an evil; since it has lead to the popular error of thinking that education consists in the *pouring into* the young mind, the contents of these text books, by an effort of memory on the part of the learner.

Education however, is to *draw out*, not to pour in. It is in a word, the harmonious development, or drawing out of *all* the powers, mental, moral and physical—and each parent has it in his or her power to educate, to a great extent, the children God has given them, or the souls whom Providence may have made their charge.

A child's education begins in its mother's arms. It learns first the use of its senses, then the meaning of her smile or

frown; next the use of its limbs; and long ere it can speak, it learns many things from its Father, either from love, or fear of him, according as he is a kind, or a selfish Father. Each day, almost each hour, some new faculty is awakened and impressed, either for good or for evil. So rapid is the work, that some great authority has said, that "a man learns more the first five years he lives, than his whole life thereafter." The mind of the child is like a sheet of fair white paper, and the parent is the first to inscribe characters upon it; and wo, to those parents who either by neglect or bad example, mar the innocence and purity of childhood, or allow them to grow up in ignorance, trusting to schools and colleges, at a later period, to remedy all defects.

To every parent God hath said as was said to the mother of Moses—"take this child and nurse (or raise) it *for me*, and I will pay thee thy wages."

The work of laying the foundation of a child's education cannot be delegated to the teacher, because for good or evil—it is *already laid*, when the child begins its school days. We do not by this mean its moral training alone; for besides learning at home its duty towards God, and its duty towards its neighbor, a child may also be taught much useful knowledge by its parents, if they make it a subject of thought, how can I awaken and cultivate the minds of my children, so as to draw out whatever powers God may have given to each one, and raise them up to be, not only christians, but thoughtful, intelligent men and women?

This ought to be the *daily* aim of all parents, to study how they can interest children in gaining knowledge.—We know no way more calculated to awaken the taste, than the *habit* of *family reading*—some small amount daily, however short, something calculated to attract by its novelty, read in the family, and then talked over, observing carefully to see that the little ones are made to understand it, and sometimes required to ask and answer questions about it.

The difference between a family of children who have been accustomed to hear reading and intelligent conversation, and those who have not, is well understood by all teachers, and indeed through life its effects may be seen. It is not the amount they learn—not at all, it is the *taste they acquire* for *books*, it is the very foundation stone of a good education.

To learn to read with pleasure and write with *ease*, is what nine out of every ten children might do at home; and a child

that reads and writes with ease, is master of the weapons that will win an education almost without teachers, if they are unattainable.

We are not arguing that all parents should become school teachers; this is not practicable; but if there were no schools, is there a father or mother living, that would think themselves excusable, if their child grew up without being able to read the word of God? He or she would find, or *make* time for such an important duty. Then such being the case, let us feel that no day's duty is done, in which we have not done something to improve the minds of our children.

There are ten thousand ways and means of awakening in children new ideas, and interest—in the various papers and magazines for youth—in Books of travels, and of science, and the objects of our daily life as well as in the works of nature. We mean that *Education should be regarded in the light of a christian duty*, one to be attended to daily—one that we *can* advance by our own efforts, and in doing so we shall ourselves but educate our minds and hearts for this world and the next.

To those who have sons and daughters to send to College we would say, patronize those institutions of our own denomination, and if practicable those in our own State, feeling sure that they are equal if not superior to any other. The Alabama Central Female College, at Tuscaloosa under the supervision of Prof. John F. Laneau, also Judson Female Institute, under the control of Prof. R. W. Rawlins, Marion, Ala.; both of which we most heartily recommend to the patronage of our brethren; also Howard College, under the care of the talented Murfree.

ED. J. DEAN, Chairman.

On motion of brother Renfroe it was

Resolved, That it is the sense of this body, that an endowment comprised of a Theological Fund of twenty-five hundred dollars, ($2.500) for the support of young ministers in Howard College, is an enterprise of so important consideration as to justify the Board of Trustees of that College in an earnest attempt to accomplish that object, by sending an Agent into the field for that purpose: and that as early as the condition of the country and other circumstances will allow, to attempt also the endowment of the President's chair.

Committee on Preaching.—S. Henderson, Ed. J. Dean, J.

L. Green, G. B. Douthit, W. R. Stone, J. D. Truss, and A. G. Nunnelley.

Adjourned to convene at 1 P. M. Prayer by Dr. Tichenor.

Saturday, 1, P. M. The Association assembled at the hour appointed. Devotional exercises conducted by the Moderator.

2 P. M. Special hour, according to agreement, for the consideration of the Sabbath School question.

The chairman being absent, brother Renfroe submitted the report of the committee on Sabbath Schools, which, after a warm discussion by himself, brethren Henderson, Williams, Winkler and Wilkes, and amended, was adopted as follows:

Report of Committee on Sabbath Schools.

Your committee to whom was referred the subject of Sabbath Schools, has had the same under consideration and begs leave to report, that while a desirable and encouraging impetus has been given to this great and sacred work, by the arduous labors and provident dispensations of our diligent "Sabbath School Board," the christian zeal and untiring energy of our faithful brother and worthy evangelist, T. C. Boykin, together with a few local canvassers among the churches; yet with all the agencies that have been invoked and utilized, and all the stimulus that has been laboriously imparted, it is a fact sadly to be regretted, that there is a manifest *apathy* in the denomination within the limits of the Association, that must be overcome before this interest, so vital to the churches, can prosper, or attain to that success which is the sincere desire of its devoted advocates and faithful patrons. It is asserted in the unholy silence which reigns in many of our churches on the morning of that day in which the world should seek and enjoy communion with the living God; by the many uncared for children who, deprived of the facilities of Bible instruction, profane without restraint the divine injunction, "to remember the Sabbath day to keep it holy;" by the report of our Sabbath School Board, containing an enumeration of the many difficulties incident to its labors and detracting from its efficiency; and finally, and perhaps with more emphasis, in the fact that our beloved brother, T. C. Boykin, who, (a tower of strength to the denomination in Alabama, as a Sabbath School evangelist almost without a peer) has been compelled to leave us and accept another field of labor, because the de-

nomination withheld from him that aid and support necessary to enable him to accomplish the work for which he was commissioned.

Your committee recognises the impossibility of overestimating the importance of the Sabbath School, both as an auxiliary to the church and as a conservator of society. While it is peculiarly the nursery of the one, it gives moral tone and bearing to the other. It is the fertilizer and educator of youthful minds in all the essentials necessary to make and constitute them enlightened, consistent and faithful members of the church, and worthy and distinguished exemplars of society. In a word, it is one of the sacred sources from which religious denominations gather their moral and numerical strength, and receive the commission of progress. In consideration of the magnitude and importance of this work, your committee would impress upon the Association the duty of maturing in its combined wisdom, some plan that will prove efficacious in stimulating in our brethren therefor a greater zeal & interest, and from the abundance they possess and enjoy through the goodness and mercy of the great Jehovah, a willingness to contribute more liberally to the support of His church in the advancement of His cause. As practical propositions, your committee respectfully submits for your consideration the following suggestions made by the committee on Sabbath Schools, to our last State Convention: 1st, "That Pastors and Superintendents co-operate more earnestly and actively in the work;" 2nd, that churches make the "Sabbath School Board an object of their contributions." In view of the fact, that the supervision of Sabbath Schools in many of our churches is committed to the younger members, while the older ones, regarding it as a matter of secondary importance, remain at home. Your committee in concluding its report, would suggest to the Association the importance of enjoining upon the churches, through their delegates, the correction of this fatal practice, and of exhorting all members of the church to unite in giving their influence and presence to the work, as the only hope of its success. If Sabbath Schools are truly "the churches at work" then the co-operation of all and not a portion of the membership is demanded.

We recommend the Pastors and Deacons of the churches, to take up a collection during the month of December, for the

L. Green, G. B. Donthit, W. R. Stone, J. D. Truss, and A. G. Nunnelley.

Adjourned to convene at 1 P. M. Prayer by Dr. Tichenor.

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nomination withheld from him that aid and support necessary to enable him to accomplish the work for which he was commissioned.

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We recommend the Pastors and Deacons of the churches, to take up a collection during the month of December, for the

S S. Board, located at Talladega, and forward the contribution to Bro. Renfroe, President of the Board.

JAMES CROOK, Chairman.

The report of the committee on the Indigent Ministers Fund was presented, read, and, on motion, adopted: also continuing the same provisional committee for the ensuing year.

Report of Committee on Indigent Ministers Fund.

In obedience to the instructions of the last Association, the committee appointed two agents to canvass the churches of the body, to-wit: Rev. S. G. Jenkins, and Deacon C. R. Cross, who have prosecuted their work with the most encouraging success. The following is the present state of the fund:

Old subscriptions up to the last Association,		$1600 00
New subs. obtained since last Ass'n by S G Jenkins,		430 00
C. R. Cross,		457 75
Total amount obtained to date,		$2487 75
Of the amount there has been collected and put in Bank,		615 00
Leaving in outstanding subscriptions, portions of which have been paid to our Agt's & in hand,		$1872 75

It is due Alpine church to state the following items: as they were not allowed to appear in the letter of said church.

Obtained by Bro. Cross in subscriptions,	44 00	
Cash obtained by Miss M. Reynolds,	31 00	
In sub.	7 00	
V. Welch,	28 00	
In sub.	6 00	
Mrs. McCraw, S. S. Class,	3 25	
	119 25	119 25
Aggregate,		$1992 00

Our committee would express gratitude to God for the success which rewarded their efforts. We would however, suggest that portions of the subscriptions, from the death of parties as well as from other causes, will not be paid, and that

it will be necessary to increase the amount by a few hundred dollars to cover these losses. It will be remembered that we set out to raise a sum not less than twenty-five hundred dollars, when collected. We would therefore ask that an hour be appropriated to this service before the adjournment of the body.

JAS. HRADEN, Chairman, Provisional Com.

The report of the committee on Family Religion was submitted, read, and on motion adopted.

Family Religion.

Among other motives to family religion, three prominent ones may be mentioned: 1, Natural affection; 2, the influence it exerts upon good order and discipline; 3, love and gratitude to God.

There are three main difficulties in the way of this duty: 1, Pride. 2, A mistaken notion of consistency; wherein brethren seem to think, if they become serious and solemn, as required in religious duties, the same must be kept up in their social and business relations, in order to be consistent, which is a mistake. For there is a time to weep and a time to laugh. 3, Weak faith is also a hindrance to this duty. For in this we fail to realise that God has blessings laid up for our families, though we may not ourselves enjoy these blessings with our families.

There are five leading points embraced in family religion: 1, Example in Godly living. 2, Precept in correct teaching. 3, Reading the Bible, good journals, and good books. 4, Singing—singing spiritual songs and experimental hymns. 5, Praying. Only the *motives* to family religion can be dwelt upon here, and this very briefly.

1. Natural affection is a motive to this duty, on the principle, that whatever is for our children's good, our natural love for them would prompt us to observe. This principle is forcible in all other relations and duties to our families; why then should it not be even more so in our christian relations and duties to them of our household. If our natural affection toward our children influenced us before conversion to subject ourselves to all peril for their temporal good, much more were it to be expected that divine grace bestowed on us in our conversion, should raise our affections for our loved

ones, to embrace their eternal welfare. The affections of christian parents, therefore, who pay no regard to family religion, seem to rise no higher and embrace no more than that of unconverted man. Such parents appear to be no better to their children than they were previous to their conversion.

2. Family religion exerts an influence on good order and discipline, and is therefore a motive to the observance of this duty. Praying parents have an influence over their children, other things being equal, which cannot be exerted by those whose children never hear them pray. It is a controling idea with children, that their parents pray, and read the Bible and sing sweet songs.

All Bible examples of orderly and happy families are those where the children were taught the fear and worship of God. And if we knew all the hidden causes of our family troubles and sorrows, a larger proportion of these than we are aware of perhaps, might be traced to our neglect of God in the family circle.

3. The third and greatest motive to family religion, here to be mentioned, is love and gratitude to God. 'Tis He who gave us our families, with all their physical and mental conformation. Each child is "a goodly one and well favored." The exceptions to this rule are but the voice of our Maker, calling our attention to his great blessings to those whose families are sources of pleasure to them rather than anguish and pain. In God we live, we and our children, and move and have our being. He openeth his hand to supply their wants and ours. He sendeth his rains and waterеth the fields, that there may be seed to the sower and bread to the eater. The day of labor smiles with plenty, and the curtains of night invite us to enjoy the needed quiet and rest. For life and health, and food and raiment; for social and civil privileges, the blessings of the gospel and the hope of heaven, what grateful returns should we make to our Lord, and teach our children also to bring to their father's God.

W. WILKES, Chairman.

Saturday, 8 P. M. Preaching at M. E. Church by Elder W. T. Davis, Text, 1 Cor. 13; 13.

On motion, adjourned to 9 o'clock Monday morning—prayer was offered by brother Gwin.

Sunday, 9 A. M. Sabbath school addresses by Elders Renfroe and Wilkes.

11 A. M. Preaching by Dr. Winkler—text Isaiah 9: 5.
2 P. M. Preaching by Dr. Tichenor—text Acts 7: 24, 26.
8 P. M. Preaching at M. E. Church by Elder Jesse A. Collins—text, Luke 24: 48.

Monday, 9 A. M. The Association met at the appointed hour, was called to order by the Moderator, and after singing a hymn and prayer by Eld. Renfro, proceeded to business in regular order.

On motion, *Resolved*, That the collection of yesterday be directed to Indian missions, for Bro. Buckner.

Dr. Henderson, Chairman of the committee on Home Missions, reported; the report, after remarks by brethren Winkler and Collins was adopted.

Home Missions.

There is not an enterprize fostered by our denomination that so vitally affects our prosperity, present and future, as our Domestic Mission work. It is, if we may so say, the grand driving wheel of the whole machinery of christian benevolence. Paul was by special preeminence, "a chosen vessel," to bear the "name of Christ far hence among the gentiles," that is, he was *the* foreign missionary of all the Apostles. And yet it was over his own countrymen that he poured forth the profoundest fervors of his soul. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: and why this constant, irrepressible sorrow? "Because I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh!" It is a singular and striking fact, that the profoundest critical acumen of modern days has failed to settle the precise import of this passage, perhaps for the reason that in no being since the days of Christ has the passion for souls been so completely incarnated as in the person of Paul. And not until our Christianity shall approximate, in the depth of its piety, the zeal, the strength, the vehemency of that affection exemplified in the great Apostle of the Gentiles, will we be able to comprehend so profound an utterance. This principle at least, stands out in striking prominence in this, as in many other passages of the New Testament, that the highest forms of genuine piety are manifested in the combination of our natural with our spiritual affections. Indeed, what is re-

ligion but the full consecration of all the powers of the mind, and especially of all the affections of the heart to the service of God? Instead of weakening, it intensifies the natural tendencies of those powers and affections. Hence, at the very moment our Lord gave to his Apostles that sublimest exhibition of philanthropy recorded in the New Testament, the grand commission, He instructed them to "begin at Jerusalem," at home. Not that we are to restrict our efforts to our own country, but that the demands of common humanity, as well as the law of Christ, require that we recognize its claims as paramount to all others, and as promoting every other kindred enterprize.

The truth is, we cannot overestimate the influence of Christianity upon the future destiny of this vast country. It is evidently destined to be the scene of a mighty contest between a pure Bible Christianity, and all those hollow counterfeits, those ritualistic forms and ceremonies, which emasculate the whole system of its divine power. As if sin could be cured by the incantations of a priest; and a soul "dead in trespasses and sins" could start into life, at the mumble of effete prayers from antique rituals! When paralytics and consumptives shall be cured with fashionable apparel, we may hope to see sin exterminated by reading prayers and reciting homilies. And yet thousands upon thousands in this enlightened land are basing all their future hopes, risking their eternal all, upon the efficacy of ceremonies that leave no more impression upon the soul than the wind does upon a stone wall! Indeed the doctrine is boldly announced by some of these ritualists that the world will never be converted to christianity, until we give up the old dogma of regeneration by the Holy Spirit. How are we to enter our protest against those vital heresies otherwise than by sending an evangelical ministry, proclaiming trumpet tongued in every ear, "Ye must be born again!"

The sum of what we would say, then, is this.—This is our country. Here are our kindred according to the flesh. Here our children are to live after us. Then by all the demands of an enlightened patriotism, by all those tender affections which bind us to the dearest earthly objects; by that well of sympathy inspired by the Holy Spirit in our conversion; and by the last command of our ascended and glorified Messiah—we are bound to give a heavenward direction to all those promptings, expostulations, warnings and prayers which the

salvation of our own countrymen should inspire.

Let us then rally around our Domestic Mission Board, and give it that warm, generous sympathy and support which it so eminently deserves. Let us not dole out to it those stinted supplies which have crippled its usefulness for the past several years; but recognizing the necessities in which it originated, and the high and holy trust we have committed to it, let us seek to place it in its power to accomplish something, with the divine blessing, worthy of our denomination.

Respectfully submitted,

S. HENDERSON, Chairman.

On motion, it was *Resolved*, That 10½ A. M. be made a special hour for the consideration and presentation of the interests and claims of the ALABAMA BAPTIST.

The report of Executive Committee was presented and read by bro. Cross, and on motion adopted; also continuing the same Executive Committee for the succeeding year.

Report of the Executive Committee.

We your committee have to report, that we have employed a portion of the means in our hands in preaching the Gospel to destitute portions of our associational field as follows: Brethren Wm. Griffin and Jno. B. Mynatt, have occupied two locations monthly, since 1st May last; one about seven or eight miles west of Oxford, and the other west of Morrisville about three miles; also, two days in Dark Corner, about six or seven miles east of Oxford, making in all *ten days*. At the first named place there has been large attendance and a growing interest visible: At the second place there is a Sabbath School which, with additional attention and work, can be made an instrument of much good. We established a station at Scisson's school house, west of Talladega about 14 miles, occupied by Eld. R. M. Perry, who reports six conversions and three baptised, having labored fourteen days. Bro. W. W. Kidd was employed to visit and preach to Shiloh church, which has been for some time nearly extinct. He labored regularly since May, embracing nine days with the following results: Baptized four, restored two, and received by letter one. The people have been anxious to hear preaching, and there is a prospect for much good to be done. Bro. W. Wilkes occupied a station at Fulton Gap about sev-

en miles north-east of Fayetteville. He reports five days labor and that he had good congregations, and that the people were anxious to hear preaching. We also paid to Bro. Smyth twenty five dollars to supplement his salary for services at Munford Church.

41 days ministerial service $2 each,	$82 00
Supplement to E. T. Smyth's salary Munford ch.	25 00
Total expended by com. during past Associa'l year,	$107 00

Respectfully submitted,

C. R. CROSS, Chairman Ex. Com.

For convenience the Clerk here subjoins the report of the Treasurer of the Executive Com. which was read by Bro. Cross, and on motion, adopted:

Report of the Treasurer of the Executive Com.

C. R. Cross, in ac't with Executive committee.

To bal. on hand, Sept. 22, 1873,	274 85	
" am't rec. J K Elliott, Tr. Coosa R As'n,	82 75	—357 60
		Cr.
Dec. 1873—By cash paid J. B. Mynatt for 6 days service as missionary,	12 00	
By cash pd. T. P. Gwin 7 days serv. as mis.	14 00	
1874—Mc'h—by cash p'd J C. Wright, for 5 days services as missionary,	10 00	
Sept. 19—By cash paid J. B. Mynatt, for 10 days as missionary,	20 00	
By cash p'd W. W. Kidd, for 9 days services	18 00	
By cash p'd R. M. Perry, 17 days services,	34 00	
By cash p'd W. Wilkes, for 5 days services,	10 00	
By cash p'd E. T. Smyth, as sup. of salary,	25 00	—143 00
Sep. 21, 1874—Balance on hand,		$214 60

Respectfully submitted,

C. R. CROSS, Treasurer.

Bro. Elliott being absent, his report was read by Bro. Wiley Ogletree, and on motion adopted. Bro. Ogletree was appointed sub-Treasurer, and requested to convey the funds to the Treasurer.

Treasurer's Report.

1873. Sept. 22.
J. K. Elliott, to the Coosa River Bap. Asso. Dr.

To cash rec'd of Finance com. for Minutes,	$85 90	
And for various other obj. fost'd by Ass'n,	297 30	—383 20
	Cr.	
By cash paid C. R. Cross, Treas. Ex. com. as per voucher No. 1,	$82 77	
By cash paid J. J. D. Renfroe to be applied to the various objects, as directed by the Association as per voucher No. 2,	300 43	
Aggregate,		$383 20

10½ A. M.—On motion of Dr. Henderson,

Whereas, The Board of Directors, under instruction of the Convention, has established a denominational Newspaper, "The Alabama Baptist," and whereas this body at its last meeting, expressed by resolution its conviction that such a paper was eminently needed in this State; therefore,

Resolved, That we hail the advent of this paper as the most important enterprise that can address itself to the patronage of our brethren at this time, and that we cordially recommend that paper to the denomination.

Resolved, That the distinguished ability with which it is edited by our brethren, E. T. Winkler, D. D., Rev. J. J. D. Renfroe, of this Association, E. B. Teague, D. D., of Selma, and D. W. Gwin, D. D., of Montgomery, as a pure gratuity for this year, should awaken our earnest efforts to increase its circulation.

Which after remarks by brethren Henderson, Winkler, Renfroe, Wilkes, and Headen, was adopted.

The Moderator announced the following Committees for the ensuing year: *Foreign Missions*, Jas. Crook, T. P. Gwin, G. B. Douthit; *Family Religion*, Jas. Headen, W. Wilkes, D. B. Oden; *Home Missions*, Ed. J. Dean, J. J. D. Renfroe, Abner Williams; *Sabbath Schools*, J. E. Welch, S. Henderson, C. R. Cross; *Education*, A. B. Goodhue, W. R. Stone, J. K. Elliott; *Temperance*, J. M. Kidd, W. W. Kidd, A. M. Posey.

The report of the Committee on Finance was presented, read, and on motion, adopted.

Report on Finance.

CHURCHES.	Associational Mission.	Domestic Missions.	Indian Missions.	Foreign Missions.	S S S School board, Tal	Minutes.	TOTAL.
1st *Dis.* Jacksonville,						5 00	5 00
Mt. Zion (Calhoun.)						5 00	5 00
Oxford,	1100					5 00	16 00
Antioch,						3 00	3 00
Cold Water,						3 00	3 00
Munford,						2 00	2 00
Sulphur Springs,						3 00	3 00
2d *Dis.* Salem,	3 00					2 00	5 00
Refuge.						2 50	2 50
Blue Eye.							
Pleasant Grove,						5 00	5 00
L. W. Lawler,	5 00						5 00
Talladega,	5 40	5 40				5 00	15 80
Mrs. H. E. Reynolds,	5 00		5 00	5 00			15 00
Alpine.	5 00	4 85	4 86			4 00	18 70
Hepzibah,						4 00	4 00
3d *Dis.* Rocky Mt.						2 50	2 50
Tallassahatchie,						4 00	4 00
Mount Zion, (Tal. co.)						2 75	2 75
Fort Williams,						5 00	5 00
Childersburg,	2 00					3 00	5 00
4th *Dis.* Big Spring,	5 00	3 00			5 00	4 00	17 00
Spring creek,		5 50		5 00		2 50	13 00
Shiloh,						1 00	1 00
Macedonia,			5 00			3 00	8 00
Coosa Valley,							
Fishing creek,						2 25	2 25
Oak Bowery,						2 00	2 00
Jenkins Fund,	5000						50 00
Public collection.			3155	2250	2200		76 05
Cane creek,						3 00	3 00
	9140	1875	4640	3250	2700	8350	299 55

Received from the Churches for Minutes,		$83 50
" " " " "	Associational Mission,	91 40
" " " " "	Domestic Mission Board, Marion,	18 75
" " " " "	Indian Mission Board, Marion.	14 85
" " " " "	Foreign Mission Board Marion,	10 00
" " " "	State Sunday School Board,	5 00
" " Public collection for Indian Missions,		31 55
" " " Foreign Missions,		22 50
" " " S. S. School board,		22 00
		299 55

All of which is respectfully submitted,

D. B. ODEN, E. V. CALDWELL, WILEY OGLETREE, Com.

On motion of Bro. Abner Williams,

Resolved, That the Pastors of this Association be requested to take up public collections during the next associational year, in all their churches, for the various objects of benevolence fostered by this body; and that the church clerk report in next letter to the Association the amounts collected, and for what objects.

Also, by Bro. Williams, *Resolved*, That the Clerk of this body be allowed twenty dollars for his services, and then make the best arrangement possible with the funds at his command, for printing and distributing the Minutes.

On motion, *Resolved*, That the thanks of this body be tendered to our brethren and sisters, and citizens generally, of Alexandria and vicinity, for the hospitality extended to the members of the Association during its session; also to the Methodist brethren for the use of their house of worship

The next annual meeting of the Association will be held with the Baptist Church, at Alpine, Talladega co., on Friday before the third Lord's day in September, 1875. Eld. J. J. D. Renfroe is appointed to preach the annual sermon; Eld. W. C. Mynatt, Alternate.

After prayer by bro. Wilkes, the Moderator declared the Association adjourned.

E. T. SMYTH, Moderator.

GRAVES RENFROE, Clerk.

Ministers and their Post Offices.

ORDAINED.

J. M. Scott, Harperaville,
W. W. Kidd, "
T. M. Mondine, "
W. C. Mynatt, Eastaboga,
Gordon Mynatt, "
John B. Mynatt, "
Elijah Martin, Sulphur Springs,
Samuel Henderson, Alpine,
W. Wilkes, Fayetteville,
D. P. Williams,
E. T. Smyth, Oxford,
T. P. Gwin, "
Paul Castleberry, Cropwell,
Isaiah Holmes,
Wm. F. McCain,
S. G. Jenkins, Silver Run,
R. M. Perry, Ferryville,
F. Freeman, Talladega,
J. J. D. Renfroe, "

LICENTIATES.

Wm. Nall, Alabama Furnace,
W. T. Hugnley, Oxford,
J. T. Comber,
W. A. J. Nelson, Ferryville,
John Griffin, "

On motion, the fellowship of the Association was withdrawn from the M't Sharon church, for tolerating drunkenness.

The Association ordered that a table, showing the funds paid by the several churches of the body during the associational year, should be prepared and published. This is impossible, because but two or three churches made any such report in their letter. If hereafter the churches will make such report in their letter, it will be easy for the Clerk to prepare such a table.

CLERK.

The Late Elder Oliver Welch.

Since the adjournment of the recent session of the Coosa River Association at Alexandria, the Moderator, Elder E. T. Smyth, appointed the undersigned a committee to prepare a brief paper in memory of the late venerable Oliver

Welch. This work has been so well performed by an able committee of his own church, that it would be unnecessary now, except to preserve the uniform history of our body in recording suitable memorials of our deceased ministers; and certainly the worthy and spotless name of Elder Welch should have a place in the minutes with our Lawlers, Williamses, Bullingtons, McCains and Woodruffs.

Elder Welch was born the 27th of April, 1791, in Madison co Va. His first marriage was to Miss Elizabeth Malfory, 18th of Sept. 1810. The wife of his youth was the mother of his children, and "they went to the house of God in company," when in 1815 they united with an humble and obscure Baptist church, and she was his companion during the first ten years of his ministry, he having entered the ministry in 1823, and she living until 1833.

And here we record what impresses us as a most important feature in the history of father Welch; when he united with the church "he had not a single christian relative;" he and his wife read the word of God together and "from their convictions, after carefully reading the New Testament, they decided that immersion is the true baptism." How many relatives—some now living and some dead—have since followed that example? Who can tell whether the family posterity would have been religious—but for this example, or whether they would have been Baptists but for this careful study of the word of God on his part? When young Welch with his first bride was searching the scriptures, he was taking a position which was to place him, not only as a successful pastor of Baptist churches, but also as a sort of christian patriarch of a numerous family connection, nearly all of whom were destined to be members of Baptist churches; and the Head of the church only knows how far the step which "this youthful couple" then took, has influenced the christian history of this worthy family.

Elder Welch was subsequently married to Miss Jennings of Va. in 1838, who lived but two years after their union; and in 1849 he was married to Mrs. Finley, who died in 1861. "He moved to Alabama in the Fall of 1834, and joined the Talladega creek church, now Alpine, and served it as pastor, jointly with Judge Lawler, until the death of the latter, when he became sole pastor and remained so until his death. The last few years he had an associate pastor, Rev. S. Henderson, D D." Elder Welch served other churches in this association as pastor for many years.

He died at the residence of his daughter, Mrs. Reynolds the 23d of April, 1874, aged 83.

He lived to a good old age; through his life God allowed him pleasant surroundings, and he enjoyed life. His career was one of principle, regularity, correctness, attaining to as much purity of life and character, it is believed, as is reached by men in this mode of being. Among ministers he was a most pleasant companion, constantly giving happy turns to the line of conversation; and in social life he was everywhere agreeable and interesting. Many sessions of our association were made more pleasant and successful by his presence and counsels.

The *moderation* of Elder Welch's habits is worthy of mention, and in this regard he was a fine exemplar. It is doubtful whether in all his life he ever imbibed or practiced an unnecessary habit. In these matters he was rigid.

In conclusion we will say that he was an excellent gentleman, a good citizen, a tender master, an indulgent but faithful father, an affectionate husband, an earnest christian, a good minister of Jesus Christ, and a watchful pastor. Though in instances they may not be rational as they pass through the dark valley and shadow of death, as in the case of Elder Welch, yet "Precious in the sight of the Lord is the death of his saints."

J. J. D. RENFROE,
S. HENDERSON,
WM. R. STONE.

SCALE OF THE CHURCHES.

CHURCHES.	POST OFF'S	PASTOR.	Baptized.	Rec by Let.	Dis by Let.	Excluded.	Restored.	Dead.	Total membership.	Sab of meet'g
Coldwater,	Oxford,	S. G. Jenkins.	6	5	10			1	150	
Sulphur springs,	Sulp'r spring	G. Mynatt.	18	12	3		1	1	137	4
Antioch,	Silver Run,	S. G. Jenkins	1		3		1	1	72	
Salem,	Eastaboga,	W. C. Mynatt	14	7		1	5		61	
Oxford,	Oxford,	E. T. Smyth	18	3	18	1		3	177	1--3
Jacksonville,	Jacksonville,	J J D. Renfroe	4	1	7				61	
Mt Zion, (Cal.)	Alexandria,	S. Henderson	4	5				1	101	1--4
Oak Bowery,		W. O. Mynatt	6	4	4			1	55	
Cane creek,			1	4	5	1	1	2	82	
Munford,	Munford,	E. T. Smyth	8	25					44	2
Blue Eye,										
Talladega,	Talladega,	J J D. Renfroe	9	8	8	2		1	135	2--4
Ferryville,	Ferryville,	R. M Perry	12	32	3				54	2
Refuge,	Lincoln,	G. Mynatt		2	2	1	1	1	95	1--3
Pleasant Grove,	Talladega,	T. P. Gwin	1		5			1	85	
Alpine,	Alpine,	S. Henderson	9	8		1	1	2	88	
Hephzibah,	Talladega,	T. P. Gwin	23	4	7		2		97	4
Fort Williams,	Fayetteville,	W. Wilkes	49	24	7		1	2	153	
Tallasehatchee,	Alpine,	E. T. Smyth	17	14	6		1		135	4
Childersburg,	Childersburg,		5	2					32	
Mt Zion (Tala.)		W. Wilkes	6					1	74	
Rocky Mount,		Isaiah Holmes	12	5	11	4		1	82	
Shiloh,		W. W. Kidd	4	1	7		2		23	
Big spring,	Harpersville,	J J D. Renfroe	8	3				1	82	
Spring creek,	Harpersville,	W. W. Kidd	10	3	2			2	41	3
Macedonia,		W. W. Kidd	4	4	3			2	43	
Coosa Valley,	82 mins. no delegates.									
			249	179	111	11	16	23	2157	

N. B. Churches desiring that their Post Office, Pastor's name, and Sabbath or Sabbaths of meeting should be given in the scale of churches, must state them in their church letters; otherwise they cannot appear. CLERK.